

THE FALL OF ROME.

(AN EXTRACT FOR THE TIMES)

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THE BOOK OF REVELATION.

CHAPTER XVII.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation

of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

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(AN EXTRACT.)

“AND HE CRIED MIGHTILY WITH A STRONG VOICE, SAYING, BABYLON THE GREAT IS FALLEN, IS FALLEN.”

The Church of Rome, in a note to these chapters in her Douay Bible, is obliged to confess that “Babylon spiritually means Rome,” but attempts to evade the force of the admission by saying that it is Pagan Rome. How natural! The Arminian daughters would fain escape by casting the reproach upon their mother of Rome; who would thus, in turn, shift the burden to her Pagan relative. Even so was it with the millenarian corrupters towards the Turk and the river Euphrates; and even so was it back to the garden of Eden. The woman blamed Satan, “The serpent beguiled me, and I did eat;” and the man transferred the reproach and the shame to his wife, and to God—“The woman whom thou gavest me to be with me, she did give me of the tree, and I did eat.” Suppose, however, for a moment, that Babylon did mean Pagan Rome, then since that which succeeded Pagan Rome was Rome Papal, the latter would, by the change, still be more gross than Paganism, for it is added—“Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird” (chap. xviii. 2).

But Babylon here could not be Pagan Rome, and that for many reasons. In the first place, the fourth beast of Daniel, whether under its Pagan or Christian aspect, has been, as we have traced, carefully preserved both in Daniel’s prophecy and in John’s vision, as one and the same beast; and not in its Pagan but in its Christian aspect at the crowning of the ten horns, was it, as a reservoir, to receive all the previously accumulating pollutions of Pagan Rome and of the three preceding kingdoms, Greece, Persia, Assyria, (chap. xiii). Again, as the fountains of water once pure but becoming blood, could not apply to the

mother of harlots, originally corrupt, so here, Paganism could not be called an apostacy from Christianity: for it never bore even the name of Christ. It could only be a church or system claiming the name of the true God, and yet with a whore's forehead, which could alone come under the description and condemnation of "the mother of harlots." And again, Pagan Rome never made all nations drunk with the wine of her fornication, much less did she hold out a cup to them. On the contrary, she was originally the simplest in her idolatries and in her morals the most chaste of Pagan nations, being rather the corrupted than the corrupter of the nations she conquered. Greece it was who specially, by her multitudinous idolatries and luxuries and lustful morals, filled the temples of Pagan Rome with gods many; and finally broke down her ancient manners. Therefore, she is not accused in Scripture of corrupting Christianity, on the contrary, it is not till long after the Roman Empire became Christian, that John in his vision, saw the baptized multitudes making to themselves the image of the beast, and so corrupting the Gospel by reviving, under the garb of Christianity, the obsolete Paganism of past ages; and now, at the close of the second woe, his special attention is drawn to the effects of the sixth vial upon Rome Papal, the spiritual Babylon, which, carrying on that corruption for one thousand two hundred and sixty years, has sat upon the waters of the spiritual river Euphrates, the waters whereof dried up disclose her specially in that awful state of putrefaction—"a cage of every unclean and hateful bird," and bring her specially "into remembrance before God" (chaps. xvi. 12, 19: xvii. ; xviii.).

Here we note that Babylon is not, literally, the city of Rome, Pagan or Papal, in the material structure thereof, for that would destroy the type and the spiritual figure; but as ancient Sodom and Egypt set forth spiritually those two great spiritual sections of Satan's tripartite city of Christendom (chap. xi.), even so Babylon of old ("the land of graven images," "the hammer of the whole earth," "the lady of kingdoms," "the oppressing city," at the head of all Pagan sensuous worship and of all persecutors of the saints of old, Jer. l., li.), is the type of that corrupt spiritual city, the church of Rome—at the head of all

false Christian churches and oppressors of the people of God, to the end of this second Christian woe. Therefore, once for all. As the contrast in the past chapters was between the church of Christ—a woman hid in the wilderness for one thousand two hundred and sixty years, and corrupt Christianity at large—Protestant and Papist : so here, in these chapters, it is a contrast in particular between that same church of Christ, the woman, carried on the wings of the great eagle (chap. xii.), and that mother of the harlots, having the mark of the beast shamelessly on her forehead, and carried openly for that same time on the back of the devil—“ And I saw a woman sit upon a scarlet-coloured beast ” (chap. xvii. 3).

The principles upon which our book of Revelation is constructed, are here again illustrated—namely, the general outline of each prophecy complete to the end, and then a return to the more prominent subjects of the prophecy in detail afterwards. In tracing the rise and progress of the great general apostacy of Christianity, from the crowning of the ten horns, about A.D. 606, in the varied aspects thereof, to the end of the world, the great reaping day (chap. ix., xiv.), we saw the apostacy treated as a whole, even as one great river and one beast with one mouth ; and that Rome, though the head of that apostacy, was not specially singled out, save by intimation, in passing, of special judgment in store for her as the great cup-bearer of the poison—“ Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication ” (chap. xiv. 8). And in the chapters we have just examined (xv., xvi.), we saw the same course pursued. The seven last plagues were poured indiscriminately upon those kingdoms, producing that terrible sore, one though diversified, and ending in that one though diversified battle of Armageddon and its issue to the end of all things, “ It is done,” special intimation being again given at the close, of special doom reserved for the great mother of harlots—“ And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath ” (chap. xvi. 19). The particulars of that her corruption and of that her special doom occupy the chapters (xvii., xviii., xix. 1—6) upon which we now enter.

That a church, designated by God as—"the great whore, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH," should have a special, and so large a part as two chapters of the book of Revelation devoted to herself, her rise, her power, her gorgeousness, and her fall, is not only in accordance with the structure of the book, but most appropriate as a great landmark for the down-trodden saints of God, seeing the prominent part she was to arrogate to herself as, "the Roman Catholic," or, "the universal Roman church," "the mother and mistress of all the churches," and also the conspicuous part she was, as that spiritual head of the ten-horned apostacy, to play in social life, religion, politics, and wars, for one thousand two hundred and sixty years, over Christendom. In that prominent position in the sight of Christendom, the saints, one after another, for that one thousand two hundred and sixty years, would, as by a wrecker's beacon, not only recognize her, but also recognize the overflowing of her cup of false doctrine to the ten kingdoms, no matter how, in the course of time, those kingdoms should differ from her in outward matters of detail; and thus the prophecy of Patmos would be a light to all the children of light as they witnessed in sackcloth against all the Gentiles in the outer court with the mother of harlots at their head. Accordingly, not only are these two chapters devoted to her specially, but the Lord Jesus who, as the sevenfold messenger of revelation, of power, and of judgment, had the seven trumpets, the seven seals, and the seven vials, in his hands (for he alone has power over these plagues), here stands forth in person specially pointing with one of the vials, to her—"Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication" (chap. xvii. 1, 2).

The charge here against the mother of harlots, and which constitutes her name of "mother," is that she not only staggers drunken herself with her corrupt principles, but that she was to make "the kings of the earth" and "the inhabitants of the earth" drunk therewith also. That was to be the proximate cause of her ruin—"Babylon is fallen, is fallen, that great city,

because she made all nations drink of the wine of the wrath of of her fornication" (chap. xiv. 8). And in this her character as a drunken woman inveigling, entrapping, or forcing others to drink of her cup, she was openly to glory—"Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (verse 5). Observe here, again, the precision of the vision; she is not the mystery of iniquity exclusively, for that was at work in Paul's day (2 Thess. ii.), and surged into the river Euphrates at large (chap. ix.), but only the central fountain thereof, receiving the mark of the beast, not exclusively, but in common with the ten kingdoms; they, however, in their hands; she and her immediate followers, Papists proper, in their "foreheads." And further, that as all those kingdoms were to drink of her cup, and to be intoxicated by her spiritual wine, so they were to be one in the sight of God, in upholding her power—"The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues" (chap. xvii. 2—15).

The ten kingdoms are brought in here again in this form, to identify them ever as the same peoples, nations, and tongues, composing originally the great river Euphrates, to whom John was sent with the bitter prophecy (chap. x. 11): the same kindreds, and tongues, and peoples, and nations, of the fourth beast of Daniel, who were to compose, to the end, the ten kingdoms of Christendom, and to trample down the holy city, and at last to glory over the fall of the evangelical carcass (chap. xi.); or, in a word, again to identify the actors in the second woe, as one and the same, the Papacy ever at their head. To mark this identity of the mother and her daughters further, there is added the remarkable statement that, as all except the saints, whose names were written in the Lamb's book of life before the foundation of the world, should wonder after the revived beast to whom Satan gave his power and his seat for that one thousand two hundred and sixty years (chap. xiii. 1—8); so at the end of that time, when the mother of harlots was to fall, all except the saints so written in the same book of life before the foundation of the world, should wonder after the beast out of the bottomless pit that was to carry her (chap. xvii. 8); or, in

other words, to identify all as of her who would be found drinking in her company (verse 3), passively bearing her up as a ship upon waters (verse 15), or actively fighting on her side (verse 14). This form of the vision is to establish again the simple Scripture, that the battle of the saints is against the world, and the world against them—"He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. xii. 30).

What those principles of Rome are, it is not needful for us here to enter upon again, save to point out that they are comprised under two heads—temporal power and spiritual pride. Therefore, in accordance with the precision of our book, she is said to have made drunk two great classes comprehending all others, the rulers and the ruled—"The kings of the earth," and "the inhabitants of the earth."

As to *the first*: her cup of temporal power. What blood has not been shed for the last one thousand two hundred and sixty years, to fix the map of Europe, the boundaries of those ten horns of the last kingdom on earth? And what to maintain the balance of power? What blood has not the mother spilt, to gain her part of the bloody glory; to fix the boundaries of the little horn; and to place the temporal tiara on the brow of the Pope? And what will yet be poured out to wrest Rome, the remnant of that tiara, from her grasp, to tear the last shred from her back? Of all that love of temporal power, she has been the cup-bearer to the kings of the earth. History, ancient and modern, points out this fact, that while the other horns have grasped at countries, the little horn, "with a look more stout than his fellows," has aimed at universal dominion, thirsting for it inordinately, and exercising it arrogantly. And now, in righteous retribution, as the mother has been drunken, and, for her purposes, has made drunk the rulers of Christendom in their delirious dream of temporal power, the cup she so long held out has at last overflowed, and, surging back, has engulfed herself. The sons have turned round upon, beaten her down, and seized the patrimony of their intoxicated, worn-out mother! That is the Scripture—"In the cup which she hath filled, fill to her double" (chap. xviii. 6).

As to *the second*: The cup of her spiritual pride—"The inhabitants of the earth have been made drunk with the wine of her fornication." Mark the precision. While "the kings of the earth have committed fornication with her," their hearts eagerly going out after her cup of temporal power though infidels in her doctrines, the religious multitudes were to drink to the dregs, were to be made drunk with her spiritual cup: and Scripture is fulfilled again, "They are drunken, but not with wine; they stagger, but not with strong drink" (Isa. xxix. 9). Upheld by that motley crowd of human agency, Papist and Protestant, the great mother of harlots was, moreover, to be specially energized and specially carried openly and bodily forward and onward, during that her career of one thousand two hundred and sixty years, by the devil himself, as we have already noted—"I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns" (chap. xvii. 3).

The carnal writers have come in here again with their millennial theology. Carried away, as usual, by the mere sound of the words, "was, and is not, and yet is," they stop not even to ask themselves, What is the subject of which John is writing? or what is the starting-point of time from whence that past, present, and future—John's day, or Satan's day, or their own day, is to be dated? But, rushing to fill in their carnal theories, they at once assume their own short hour of self-importance, and allege, forsooth, that the beast that was sets forth, What think you, reader? Napoleon I.! And the beast that is not? Napoleon II.!! And the beast that shall ascend out of the bottomless pit? Napoleon III.!!! But, is it reasonable, or is it history, to say nothing of Scripture, to single out Napoleon of France from all the kings and rulers of the ten kingdoms of Christendom who now, for one thousand two hundred and sixty years, have deluged their countries with blood? To clothe him specially with a bloody scarlet cloak, to concentrate in him the sevenfold wisdom and tenhorned power of all Christendom, and of the devil? To give him, specially, an origin "from the bottomless pit," and to send him, specially, to "perdition?" How true is the Scripture? "Though thou shouldest bray a fool in a mortar among wheat with a pestle,

yet will not his foolishness depart from him" (Prov. xxvii. 22).

As a matter of simple history, upon a knowledge of which these gentlemen claim respect for these their millenarian castles in the air, we simply remark again, that Charles V. of Germany, even in his religious wars ; or Charles the IX. of France, in his massacres ; or Philip of Spain, in his Inquisitor's fires—all on behalf of Rome and her cup, would have suited somewhat better the millenarian gloss, for certainly, Napoleon the First (to say nothing of the Second, who had no being as a ruler), never occupied that dutiful position towards the mother of harlots, nor did he ever shed any blood for her on account of religion. On the contrary, it is well known that he was an infidel in the doctrines of Popery, and in the claims of the Popes : the first to break the superstitious spell and to tear the flesh from the whore's back. For, in order to aggrandize the Napoleonic dynasty even at the expense of the Papacy, he marched into Italy, "seized the Pope's dominions," took him prisoner, and proclaimed himself "King of Rome," and lighted up that spirit of human freedom which has not ceased to torment and burn her, as seen at this day. Nor has the present ruler of France departed one whit from that policy ; his army of occupation at Rome, though not as he purposed, completes the death-blow.

What then is the scarlet-coloured beast ? Not any one kingdom of the ten in particular, much less any particular ruler, for, moreover, the beast has on his head the whole "ten horns ;" and his duration in this office of carrying the mother of harlots while she emptied her cup over Christendom, was not to be the age of a man, or of a dynasty, but the whole time of her duration ; and that we have seen was to be the one thousand two hundred and sixty years of this "second woe." Thus, again, we cast aside error, and come to our first principles and symbols. His colour recognizes "the great red dragon" (chap. xii.), "the scarlet-coloured beast" (chap. xvii.) as Satan himself ; his origin, "The beast out of the bottomless pit," again distinguishing him from "the beast out of the sea" (chap. xiii. 1), and from the spiritual beast "out of the earth" (chap. xiii. 11) ; while the ten horns upon his head, again brings up the sphere of his action in this second woe, as that of Christendom.

But more, this character of Satan, ever shifting his appearance—"The beast that was, and is not, and shall ascend out of the bottomless pit," is an additional symbolic mark whereby to recognize him, not only in his changeable serpent nature, but also to denote the appearances he should be obliged to assume during these woes. Now as a serpent, and again as a dragon, but always, whether serpent or dragon, under the guise of Christianity, deceiving or persecuting for the glory of God. Therefore, John, writing the things past and present and to come, looked back from Patmos, and called to mind the scarlet-coloured beast in days past as he ravaged the people openly, now as a spirit of divination bewitching the multitudes by his sorceries (Acts viii. 9—13); or, imitating Christianity, attempting to ally himself with the servants of God (Acts xvi. 16—18); or, again, openly exhibiting his power, even over the bodies of men (Mark ix. 14—27); or with his ecclesiastical Jewish tail, waiting to devour Jesus Christ, the man child, as soon as he was born (chap. xii.). Again, John looked around him from Patmos, and the great red dragon had disappeared from the eye of sense, lost in the serpent, who had made the churches of Asia his hiding-place—"Satan's seat" (chap. ii. 9, 13; iii. 9); and then, looking down the stream of time, he saw that same old serpent still hiding from view, as, on the rise of the second woe, he handed over to organized corrupt Christendom, "his power, and his seat, and his great authority," in order to carry on, in the name of Christ and of Christianity, that his warfare upon the woman hid in the wilderness—upon the witnesses in sack-cloth (chaps. xi.—xiii.).

Completing the vision, John looked further down to this fall of the mother of harlots, and saw the same scarlet-coloured beast unchained from the trammels of religion, his guise for the last time thrown off, and going forth with his triple frog agencies to gather the disorganized multitudes to the last great battle. In this chapter we have, accordingly, the twofold description of him: "The beast that was, and is not, and shall ascend out of the bottomless pit," "The beast that was, and is not, and goeth into perdition," or, his changeful dragon and serpent character, now chained and again let loose, as imposed upon him by God

(verse 8). These symbolic descriptions of Satan are not only used thus to distinguish him from the other beasts, political and spiritual, spoken of in the vision, but to illustrate again and again, what corrupters call the binding and losing of Satan, and which they press into their dream of a millennium hereafter. There is another reason for this symbolic description of Satan, the changeful beast, that was and is not, and yet is—namely, to distinguish him, by contrast, from the Lord Jesus who, in this book, is the unchangeable one, “Which is, and which was, and which is to come, the Almighty” (chap. i. 4, 8); and who, as opposed to the serpent out of the bottomless pit, is described in his origin as, “coming down from heaven” (chap. i. 7; xviii. 1), and who, as opposed to the dragon in his colour “scarlet,” is symbolized by the colour of his horse, and his cloud, and his throne, and even his head and his hairs, “white like wool, as white as snow” (chap. i. 11—14). The leaders of the two armies—“the truth” and “the liar,” “the life” and “the murderer,” “the Holy One” and “the wicked one”—Christ and Belial, brought into contrast and collision once again.

Carrying on the metaphor, John sees the great mother of harlots sitting upon that seven-headed, scarlet-coloured beast: those “seven heads” being again called “seven mountains.” This last expression has also been tortured into the seven hills, literally, upon which, it is said, the material city of Rome is built. But it is only needful to point out that as the great whore was to be carried by Satan, so this figurative expression, “seven heads,” means simply that all her wisdom was to be derived from the bottomless pit whence the beast came, but concentrated in the Christianized fourth beast of Daniel. And not only her wisdom, but her power also: that “the ten horns” composing the whole strength of the original Pagan beast, were to be the concentrated power of Satan in these last Christian days; therefore the next expression, “and there are seven kings: five are fallen, and one is, and the other is not yet come” (verse 10).

The millenarian writers, while taking improperly the date respecting the scarlet-coloured beast from their own day, with self-contradiction, take this respecting the seven kings, from

John's day ; but again to square their earthy systems. They ransack, accordingly, the history of Pagan Rome, now acknowledged to be fable, and affirm that "the seven kings" are seven forms of government under which Pagan Rome existed for seven hundred and fifty years before Christ, even back to the mythical days of Remus and Romulus ! And for this their purpose, they press in as "kings," the Tribunes of the Democracy, and the Conscript Fathers of the Oligarchy, who both hated the name of kings. No wonder, again, that puerile theories like these have destroyed the practical value of the book of Revelation, and brought it into disrepute and disuse, as contradictory, abstruse, and unintelligible. If, indeed, the details of the fabulous history of Pagan Rome, or the dreams of millenarian castles in the air, were the key, farewell to the comfort of the wayfaring man, a fool in worldly geography, science and history ; and farewell to the promise—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time is at hand" (chap. i. 3). Who could "keep" the things written therein, to say nothing of understanding them, upon such folly and upon such dead fables as the history of Pagan Rome, or those ravings of millenarian contradictions ? What had Christianity, or the saints who were to suffer from John's day to the end of the world and for whose comfort the book of Revelation was written, to do with the various forms of Government, ever shifting, suppose they ever existed, of a Paganism back seven hundred and fifty years before Christianity was openly established, and which, in the one thousand two hundred and sixty years of which John was writing, had passed away for ever ?

We may remark also, that the term "king," though put for a kingdom, is never used to designate various forms of government of the same kingdom. Thus Judaism was a democracy under the judges, and a sovereignty under the kings : yet is it, for 1500 years, "the kingdom of Israel." Daniel similarly speaks of the Roman Empire, not as seven kings, but in all its varied aspects and during all its existence, Pagan and Christian, as the fourth beast, as one kingdom—"the last kingdom upon the earth" : and for the simple reason that the Holy Spirit

wrote the Scriptures, not as a political disquisition upon various forms of government, kingly or republican, tribunal or senatorial. He only alludes to kingdoms, and especially to the last or Roman Empire, as these were to bear upon the Jewish nation to Christ's day, and in the latter days, as coming in contact with the church of Christ, and doing the devil's work. Therefore, as the sevenfold wisdom of Satan, even as the wisdom of seven heads, was represented by the term "seven mountains," so here "seven kings," or, as in the former symbol, "seven crowns upon his heads" (chap. xii.), represent the sevenfold power of the same devil, whereby those his consummate councils had ever been carried out, not only in this fourth and last kingdom, but from the beginning, and, therefore, to the end through Pagan, Jewish, or Christian ages of corruption—the ten horns of the last beast being the last executives of the plenitude of that his kingly power. This passage is but the filling in of that which was wanting to complete the vision of this "the last kingdom on the earth;" for, as the Christianized beast rose up before John, he saw all the pollutions of the three former beasts poured into it (chap. xiii. 1, 2); and here he sees concentrated in it, all their regal power (chap. xvii. 10).

The reader will bear in mind this truth which we have heretofore traced, that the sevenfold wisdom of Satan had received a blow by the establishment of Christianity; yet that wisdom was repaired when, at the origin of this second woe, he managed to set up corrupt Christianity, but really Paganism in another form. The same, however, could not be said of his power. Every day that augmented by experience his cunning and his wisdom, in the same proportion diminished his power, as shortening the time wherein to work evil. Therefore the expression, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (chap. xii. 12).

The world was, in John's day, four thousand years old; and, out of the four kingdoms by which Satan had worked such havoc from the fall in Eden, three—Babylon, Persia Greece—were passed away as his strongholds against the people of God; and Rome, the fourth, had received a vital shock. Looking, ther e-

fore, to his sevenfold wisdom, well could John say that little of it was curtailed—only one of his heads wounded, and that deadly wound healed when he produced his last masterpiece, a spurious Christianity with Rome at the head. But looking at his sevenfold power with four thousand years gone by and three out of his four kingdoms gone for ever, never to be recalled, well could John draw the contrast and say of that sevenfold power that the greater, even five parts out of seven, were gone ; one was remaining, and one was yet to come ! Most precise these last expressions also ; for one of the four beasts of Daniel, and that the last kingdom on the earth, was, in John's day, remaining, and in its unity too ; and when it was broken into ten kingdoms, politically, yet were they to be one spiritual kingdom re-united under false Christianity, as it were one beast with one mouth to swallow up the serpent's flood of false doctrine, and, with one mind and one will, to do the devil's work—"The ten horns which thou sawest are ten kings, which have received no kingdom as yet ; but receive power one hour with the beast. These have one mind, and shall give their power and strength unto the beast" (chap. xvii. 12, 13).

To distinguish further Satan as the same evil spirit working invisibly by means of religious and orderly Christendom for those one thousand two hundred and sixty years, or, when loosed of all restraint, he was afterwards to gather the whole world, disorderly, broken up, to Armageddon, we have his identity put in this other symbolic form—"The beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" (verse 11). How simply is that evil spirit painted by that expressive symbolic character ! The changeful wily serpent, ever changing his devices, yet ever the same—"The beast that was, and is not, and yet is": the chained dragon, permitted of old to work miracles and to astonish the world, again restrained to his serpent wiles and compelled to hide his dragon's rage under the mask of Christianity ; and yet ever in heart "the roaring lion, going about seeking whom he may devour ;" ever "the great red dragon," "the scarlet-coloured beast," carrying out his spiritual murder by false teachers and poisonous cups, and ever urging the kings and their

multitudes to shed blood, whether in making war upon the saints, or in supporting the Papacy for its allotted time, or in destroying it when effete, or, as his last device, persuading his votaries that, God is love, and that there is no hell, hastening them, "Death and Hell" in his wake, to the great battle of God Almighty. Well could the Patmos seer, as he caught the ever shifting features of this old serpent the Devil and Satan, photograph and identify him to the last in this other symbol—"The beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" (verses 8—11).

Having now, out of her own mouth, and from history, and from scripture, proved Rome spiritual to be "that great city Babylon," and having traced the various agencies and powers, human and Satanic, that were to carry, sustain, and be identified with her, as the mother of harlots in her sin and in her judgment, we next come in order to her Fall, and to the instrumentalities, in the hand of God, whereby that her judgment and her ruin were to be brought about. What were these to be? The answer follows here, but we defer it until we have traced the contents of that her cup, the diffusion of which was to require such powerful agencies—kings, multitudes, Satan, and which constituted her the mother of all spiritual harlots, and was to bring upon her such heavy and special judgments of God.

THE BOOK OF REVELATION.

CHAPTER XVIII.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off.

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in the thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER XVIII.

The details of Rome's idolatries and sensuous religion, for her one thousand two hundred and sixty years of earthly grandeur, now drawing to a close, which, in the last chapter, were set forth generally as a cup of wine in the hands of a tawdrily-dressed harlot, are here enlarged upon with marvellous minuteness as the Holy Ghost depicted them centuries before they arose to fill in the outline, even as at this day. Here is the looking-glass of prophecy reflecting in the horizon beforehand, the contents of that her cup as, in outward glare, they should dazzle the herd ; and there they are to-day in her cathedrals and chapels throughout Christendom, even to the colour of her cardinal's stockings, the sparkle of her bedizened jewellery, and the man-millinery of her priests—"The woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls" (chap. xvii. 4). There are "the cinnamon and odours and frankincense" which she was to burn as incense upon her thousand altars smoking round ; "the flour" with which she was to bake her wafer-gods ; "the oil" with which she was to anoint the five earthly senses—the nose, and ear, and mouth, and thumb, and toe, of her dying victims ; "the candles" to shed a dim religious light upon her pageantry ; "the pipers and musicians and trumpeters" with which she was to delight her sensuous votaries ; and "the souls of men," of which, by those her "delicacies," she was to "make merchandise," and whereby she was to "make rich the merchants of those things ;" and, lastly, the deluded boast, even in the very throes of her dissolution, which, like Jezebel, with painted face and head attired she was to shout out of the window of her spiritual palace—"I sit a queen, and am no widow, and shall see no sorrow" (chap. xviii. 7—13).

We may, in passing, notice that every one of those her minute marks as the mother of harlots (more or less traceable in all her Arminian daughters), are, one and all, the outward display of that Wormwood pride of doctrine, in which the soul,—naked, and blind, and miserable, and poor, and wretched,—imagines

itself clothed withal ; and that they are, one and all, in deadly antagonism to all the varied work, and person, and offices of the Lord Jesus, and of the Spirit, and of the Father, in the salvation of the church.

The dress of her priesthood and their claim to the name of official priests, is an assumption of the one priesthood of Christ, "which passeth not from one to another" (Heb. vii. 24) ; that flour, baked into a wafer, and offered as "the body, bones, blood, marrow, together with the soul and divinity of the Lord Jesus," is a denial of the one sacrifice of Christ, who once, and once for all, offered up Himself, and "by one offering hath perfected for ever them that are sanctified" (Heb. ix., x) ; that incense burned in her synagogues is the strange fire of Nadab and Abihu, a denial of that of which the incense of the Jewish high priest was a type, the righteousness of Christ, the myrrh, and aloes, and cassia, imputed to his people without works (chap. vii.) ; as the burning thereof is an infringement of the mediatorial office of him who stands at the golden altar (chap. viii.) ; and as the smelling thereto is the fate of the shedder of blood (Exod. xxx.) ; those candles upon their altars made with hands are a blasphemy against the Holy Ghost, whose office it is to shine into the hearts which he quickens, and to give the light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor. iv. 6) ; those pipers and trumpeters and musicians are a libel on the same blessed Comforter, who enables the child of God to sing psalms and hymns and spiritual songs, making melody in his heart to the Lord (Col. iii. 16 ; Ephes. v. 19) ; while that claim, "I sit a queen, and am no widow, and shall see no sorrow," is the usurpation of the right, and title, and name, and blessedness of the bride, the Lamb's wife, the queen upon his right hand clothed in gold of Ophir, as it is a usurpation of God the Father's prerogative, who hath chosen "the king's daughter" to dwell in the king's palace for ever and ever (Ps. xlv.). In a word, the prophecy of John, filled up by Rome, and from her, as by a cup, spued over the Arminian churches, is the substitution of sensual and sensuous will-worship for the spiritual worship of God. Fitly was it noted that, not only on her forehead was inscribed, "MOTHER OF HARLOTS AND ABOMINATIONS OF

THE EARTH," but that the head of the devil that carrieth her is "full of names of blasphemy" (chap. xvii. 3).

Just about the fall of the great whore, the gospel was to reach her darkest places and her most secure strongholds, even Popish Ireland and Popish Italy: therefore the cry, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (chap. xviii. 4).

It is written, "How shall they believe in him of whom they have not heard?" And that cry could not, by any human possibility, reach the ears of the elect sinners for whom it was intended—"My people"—till the power of the priesthood in Ireland was broken. The signs of the times arose. The potatoe famine of 1846 broke the spell of priestcraft, and the word of grace reached the heirs of salvation, who, born of the Spirit, escaped in numbers and were scattered abroad. That cry could not reach the elect amongst the Italians till not only the power of the priesthood, but the temporal power of the Pope was dissolved; and, in 1848 and again in 1859, that power fell without hand. Garibaldi, "the disinterested," an instrument in the hand of God, at the head of one thousand volunteers, routed in dismay eighty thousand soldiers of the King of Naples, the body-guard of the Papacy! and, at a blow, added nine millions of subjects to King Victor Emmanuel, the enemy of the Papacy! The Scriptures had free course, and, as in Ireland, were glorified: the sheep heard and followed the voice of the Shepherd: the work is nigh done, and the cry answered, "Come out of her, my people": and now, 1866, the nations that once bore her in their bosoms as a ship upon waters, are bent upon her ruin, and are given up to war and to mutual destruction. How true as at all times! "God at the first did visit the Gentiles, to take out of them a people for his name" (Acts xv. 14). How long-suffering of God! "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (chap. vii. 3). How faithful of Him that promiseth! "He will gather his elect from the four winds, and then shall the end be" (Matt. xxiv. 14—31).

The next question here comes in. What are the agencies by whom her judgments were to come? Not the Scriptures,

nor yet the saints of God wielding those Scriptures (all that these are appointed to do is to gather out the elect, and to cry to the world, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" Jude 14—16), but the kings of the earth and the multitudes who had for so long a time borne her up should, at the expiration of that allotted time, turn round upon her and destroy her—"The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled" (chap xvii. 16, 17). How marvellous the change from love and devotion to rage and hate! And that on the part of the children against their mother—"These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

But what was to be the cause of that sudden revulsion and of that strange hate? This is answered by the question, What was to be the state of the nations just before the end? and upon what were their hearts to be set? Money, commerce, pleasures, wars—They bought, they sold, they planted, they builded, they married and were given in marriage, and knew not till the flood came and took them all away: even so shall the coming of the Son of man be (Matt. xxiv. ; Luke xvii.). Therefore, not the glory of God, but their own pecuniary wants, political necessities, and national glory, were to drive them on to the stripping of their mother! Accordingly, in every one of the ten kingdoms that have, one after another, thrown off her yoke, irrespective of the gathering out of the elect, two processes have invariably taken place. Multitudes of subjects have been detached from her, and the church property has been confiscated to state purposes. Without people, and money, and temporal power, the mother of all money religions must fall. Hence the Scripture, one thousand eight hundred years ago—"These shall

hate the whore, and make her desolate, and naked, and shall eat her flesh, and burn her with fire."

This last term, "eat her flesh," is most expressive. The church, loved and redeemed by the blood of the Lamb, is described as the "flesh" of the bridegroom (Ephes. v. 25—32); and Satan's multitudes at large are called "the flakes of his flesh joined together" (Job xli. 23—31); therefore, harmoniously, the multitudes which so long stuck to and covered the ugly lifeless skeleton, are called her flesh to be eaten off her back: now finally come to pass. England, one of the horns, took a large flake of the harlot's flesh when the multitudes and the revenues upon which her popes and cardinals, monks, friars and nuns, fared sumptuously every day, were stripped off her. Germany, under Luther, appropriated a larger slice still. France followed in later days, when, at the first upheaving, she scuttled Rome's priests, rent away the revenues, and at length took the priests into bondage and state pay. Spain has followed in the wake: and, lastly, the Pope's own Italy has come in and left nothing of the Mother of Harlots but the backbone of the shark. The Pope's dominions now, A.D. 1866, extend to the swamps around Rome; and the multitudes hate the whore with a deadly hatred!

Passing by the nations that have, one after another, fulfilled the Scripture, let us turn to the last, Italy, the central abode of her long-cherished priestcraft and power, and ever foremost of the ten horns to carry out her superstitions and her bloody behests. It was the horn of Savoy (guided by monks of Rome who had previously tracked and mapped out the hiding-places of the saints) that rushed with her dragoons to pillage, rape, arson, and blood, in order to exterminate, as she thought, the last traces of the gospel; and which drew forth those lines of Milton:—

"Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshipt stocks and stones.

"Forget not: in thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that roll'd
Mother with infant down the rocks. Their moans

“ The vales redoubled to the hills, and they
 To heaven. Their martyr'd blood and ashes sow
 O'er all the Italian fields, where still doth sway
 The triple Tyrant ; that from these may grow
 A hundred fold, who, having learned thy way,
 Early may fly the Babylonian woe.”

And which drew forth that stern demand of Oliver Cromwell, that, if the bloody tragedy were not arrested, he would batter down the walls of Rome. The lineal descendant of that horn of Savoy, of those “ bloody Piedmontese,” is the present Victor Emmanuel ! and amid the foremost he stands in hating the whore, and tearing the flesh off her back. This is his royal speech to his twenty-five millions of subjects, once the flesh and the loving children, like himself, of that Papacy in whose destruction blood has, like water, flowed down those “ Alpine heights,” watering all those “ Italian fields ”:—

“ Opening of the Italian Parliament—speech from the throne. Florence, Nov. 15, 1865. King Victor Emmanuel opened the Session of Parliament in person to-day, and delivered the following speech :—

“ When I opened Parliament in the city which was the first guardian of Italy's destinies, I always spoke words of encouragement and hope, and my words have always been followed by prosperous events.

“ It is with the same confidence that I speak to you here, where we shall be able to vanquish all obstacles for the complete vindication of our autonomy. Time and the force of events will solve the question between Italy and the Papacy. The Latin nations, united by fresh ties, are acquiring a community of interests and aspirations with the noble peoples of Germany, thus causing ancient prejudices and rancours to disappear.

“ Italy will take her place among the great states of Europe, co-operating in the triumph of justice and liberty (applause). Italy must free herself from the ruins of the past. You will deliberate upon THE SEPARATION OF CHURCH AND STATE, AND THE SUPPRESSION OF THE RELIGIOUS BODIES (applause). Nothing will destroy the national work. A complete change is taking place among the peoples of Europe. The future belongs to God. If fresh combats should become inevitable, the sons of Italy will rally round me ’ (applause).”

Wondrous speech ! The sons of Italy, torn from the back of the Popes, rallying round Victor of Savoy as he “ separates church from state” and “ suppresses the religious bodies” ! And “ new ties bind the Latin nations ”—the ten horns of the

beast ! And the new ties are deadly hatred towards the painted Jezebel, whom they have helped to paint and attire for one thousand two hundred and sixty years ! Hear the Pope's wail, and in it the fulfilment of Scripture, over that oration of the horn of Savoy :—

“ The following is a copy of a protest against the assumption of the title of King of Italy by Victor Emmanuel, forwarded to the Pope's Nuncios by Cardinal Antonelli :—

“ A Catholic king, forgetful of every religious principle in contempt of all right, trampling under foot all law, after having by degrees despoiled the august chief of the Catholic church of the largest and most flourishing part of his lawful possessions, now takes the title of “ King of Italy.” By this he wishes to put the seal on the sacrilegious usurpations which he has already accomplished, and which his government has manifested the intention of completing at the expense of the patrimony of the holy see ’ ” !

The head reels and the extremities tremble. Hearken to the responsive wail across the ocean :—

“ Miserable and humiliating it is to every Catholic heart to think that the tranquility and happiness of the vicar of Jesus Christ should become the sport of those whose duty it was, at any sacrifice, to secure them. Shame that it should be a matter of daily and fluctuating rumour whether or no he is to be handed over by one calling himself his son to another boasting of the same title, and what is the price at which he is to be transferred ? ”

That last is the wail of the Pope's extremity in England. Cardinal Wiseman cries shame upon the Catholic horns of France and Savoy, tearing the flesh off their mother, and bartering their old parent for “ a price ” ! What retributive justice ! The spoiler is spoiled, and the vender of souls is sold ! What a wondrous fulfilment of Scripture, the Pope and Cardinal Wiseman being witnesses—“ These shall eat her flesh ” ! But, hark how the glad multitudes speed onward the work of stripping :—

“ King Victor Emmanuel in Naples. To-day too was a *fête*, and to-morrow we are to have another. The king was the one thought and expectation. . . . About nine o'clock his majesty made his appearance, which was the signal for universal and immense applause. All stood up, and while ladies waved their handkerchiefs, the whole assembly clapped their hands and shouted as with one voice, ‘ Viva il Re ! ’ ‘ Viva Vittorio Emmanuelle Re d'Italia Unita ! ’ Again, and again, and again, ‘ Viva il Re d'Italia Unita ! ’ Then a hymn to Victor Emmanuel :

‘Star of Savoy!
 Advance thy course,
 Destined to be the saviour
 Of Rome and Venice.
 Come the day! the glory!
 When thou shalt hold
 The throne of the Cæsars
 On the Campidoglio,
 First to defend
 The sacred Star.’ ”

“ A NEW CIRCULAR OF BARON RICASOLI.

“ The Peter’s pence serve to enrol brigands in all parts of Europe. Their arms and ammunition come from Rome. The late perquisitions and arrests by the French troops leave no doubt on the subject. The connivance of the Roman court with the Neapolitan brigandage is evident. Baron Ricasoli hopes these facts will furnish a powerful argument to demonstrate that the temporal power is not only condemned by the logic of national unity, but is become incompatible with civilization and humanity, which cannot tolerate acts of brigandage to be prepared in the centre of the Catholic church, with the connivance and encouragement of the minister of him who represents God on earth.”

“ GARIBALDI ON THE PAPACY.

“ Garibaldi has addressed the following letter to the Countess D’Ora d’Istria, *nee* Princess Ghika :—

“ CAPRERA, *July 16, 1861.*

“ Madame,—I have read with admiration and gratitude your charming letter. You are right, Madame; the Papacy is the most horrible plague that my country is afflicted with. Eighteen centuries of falsehood, persecution, and burning at the stake, in complicity with all the tyrants of Italy, rendered the plague incurable. At present, as heretofore, the vampire of the land of the Scipios supports its body, which is corrupted and eaten up by gangrene, by means of discord, reaction, pillage, and civil war ! ”

That, reader, is the witness on behalf of God, the unconscious witness, of a whole nation, king, prime minister, parliament, patriot, millions of her own children, and, almost in the words of John’s prophecy one thousand eight hundred years ago, that her cup of abominations has flowed over, that she is eaten up of gangrene, that her plague-spot is incurable, her grievous sore putrid, that her sins have reached unto heaven. That testimony also fulfils the Scripture—“ These shall hate the whore, and

shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put it in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God be fulfilled" (chap. xvii. 15—18). "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (chap. xviii. 8).

One testimony more out of the mouth of "the man of sin" himself:—

"A reply of the Pope to the Neapolitan Archbishops has just been published. The language of the Pontiff in this document has, perhaps, never been exceeded in violence, even in Roman dispatches. He represents religion as being persecuted in Italy. 'These men,' says the Pope, 'are impious in all their ways; like the waves of a stormy sea they throw the foam of their disorders on every side.' They are, as he calls them, 'a sect of perdition, animated with a mortal hatred of Catholicism.'"

Mark that confession of the Pope himself in 1866, at the close of the one thousand two hundred and sixty years' prophecy of John at Patmos. "MORTAL HATRED OF CATHOLICISM," has suddenly seized twenty-five millions of Italians, and driven them, the last horn of the beast, surging like the stormy waves of the sea to fulfil the will and the word of God; and, hating her with "mortal hatred," they tear the last shred of flesh from the back of the mother of harlots! One thousand eight hundred years ago, the lonely prisoner at Patmos looked down the stream of time, and prophesied beforehand—"THESE SHALL HATE THE WHORE"! (chap. xvii. 15—18).

The end of the mother of harlots is very strongly marked in these chapters. In the midst of her false security and marvellous infatuation (while all, even her supporters, see her tottering to the base), she, even to-day, is organizing another Papal army, and is still repeating her cry, "I sit a queen, and am no widow, and shall see no sorrow!" But, we have the response from God—"Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (chap. xviii. 7, 8). The kingdoms hate her, and, for political purposes, would make her naked; while, at the same time, they would, if possible, pre-

serve her spiritually but she falls :—" For strong is the Lord God who judgeth her." Her " plagues " were to come " in one day "; but her " judgment " in " one hour " : and that sudden judgment so marked, so visible, so terrible, as to terrify even those whose hearts go out after her magnificence—rulers, politicians, ecclesiastics, each one bewailing her as their own peculiar interests were to touch the chord of sympathy ; yet all standing afar off when they behold the smoke of her burning. The rulers of the world aghast as they remember that which is dear to themselves, power and glory—" Alas, alas that great city Babylon, that mighty city !" (verse 10) ; the ecclesiastics black at the thought that, with her ruin, their own is involved, for " no man buyeth their merchandise any more " (verse 11) ; the politicians dismayed that all the political trickery and Jesuitical manœuvring of party, of which Rome was the fountain, is, in her downfall, come to nought, for by reason of her costliness was the race of traders in the sea of politics made rich (verses 17, 18). That her fall should be sudden and unexpected and terrible to all and each of these classes, we see from what escapes the lips of each—" Alas, alas that great city Babylon, that mighty city ! for in one hour is thy judgment come " (verse 10) ; " Alas, alas that great city ! for in one hour so great riches is come to nought " (verses 16, 17) ; " Alas, alas that great city ! for in one hour is she made desolate " (verse 19).

From these exclamations we have not only the ecclesiastics and politicians but all the world sympathizing in heart, some way or other, with the harlot's fall when it comes in all its dread reality, except the church of Christ, who are called upon to exult with him over the dread catastrophe of the great whore, the great corrupter, the great enemy at the head of all the enemies of God—" Rejoice over her, thou heaven, and ye holy apostles and prophets ; for God hath avenged you on her " (verse 20). That same song went up over the fountains of waters become blood (chap. xvi. 5) ; therefore appropriately is it here repeated in the description of God's special and premonitory judgments on the mother of the harlots. The twofold charge is here also again repeated, justifying God in that dire destruction, and justifying the church of God in shouting over her as she goes down

to hell—namely, that she has corrupted with false doctrine and deceived by her sorceries all nations (verse 23); and that “in her was found the blood of prophets, and of saints, and of all that were slain upon the earth” (verse 24). Leaving the guilt of false doctrine, that charge of there being found in her, not only the blood of saints and of prophets, but all the blood shed upon the earth, takes us back to the charge against the Jewish nation, the great harlot of Christ’s day, at whose door was also laid, not only the blood of the prophets shed in their midst for one thousand five hundred years, but all the blood back to that of “righteous Abel” (Matt. xxiii. 34, 35). This is to establish the truth that, from the beginning to the end, the church of Christ is one in grace and one in tribulation, and that, many and diversified though its enemies be—Pagan, Jew, Gentile, Christian, Protestant, Papist, the Church of Rome as “the mother of harlots and abominations of the earth,” ever at their head,—these all stand under the covenant of works before God as one man, and the proximate cause of their ruin is hatred of the people of God (John xv., 19).

It is scarcely needful to remark that the changes which, in political or religious prestige and power, have taken place of late years in the Papacy, marvellous though they have been, would not answer to the attendants of her fall here described; for the politicians and rulers are unanimous, even to France and Italy, that her temporal power is not needful to her prosperity as a church; and the Romish clergy and people of other countries are largely divided on that point, so much so, that her fall in these respects would not extort “alas, alas,” much less “weeping and wailing,” from any of them, but joy to multitudes, and to politicians especially, for it would be a deliverance from their difficult positions respecting her. As this her judgment was to be harrowing to the carnal multitudes, and terrible, so it was to be final—“And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all” (verse 21). What that destruction is to be we do not here enter into, as not being revealed. Suffice it to say that it will be to the carnal, open and visible, terrible and horri-

fyng—"They shall bewail her, and lament for her, when they shall see the smoke of her burning" (verses 9, 15, 17, 19).

On the other hand, it will be the consummation of the long-expected joy not only of the church of the first-born whose names are written in heaven, but of all in heaven as on earth found on the side of God:—

"1. And after these things I heard a great voice of much people in heaven, saying, Alleluia ; Salvation, and glory, and honour, and power, unto the Lord our God :

"2. For true and righteous are his judgments : for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

"3. And again they said, Alleluia. And her smoke rose up for ever and ever.

"4. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen ; Alleluia.

"5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

"6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for the Lord God omnipotent reigneth."—(chap. xix. 1—6)—

A loud shout of joy not only that justice has triumphed, but that grace is accomplished, for it is added that when Rome is ready for damnation, the church of Christ is ready for glory:—

"7. Let us be glad and rejoice, and give honour to him : for the marriage of the Lamb is come, and his wife hath made herself ready.

"8. And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints.

"9. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God" (chap. xix. 7-9).

AND THEN SHORTLY—"COMETH THE END."

An Extract from
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